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From the Token for 1837.

THE MOTHER'S JEWEL.

BY H. F. GOULD.

Jewel most precious thy mother to deck,
Clinging so fast by the chain on my neck,
Locking thy little white fingers to hold
Closer and closer the circle of gold—
Stronger than these are the links that confine
Near my fond bosom this treasure of mine!
Gift from thy Maker, so pure and so dear,
Almost I hold thee with trembling and fear!

Whence is this gladness so holy and new,
Felt as I clasp thee, or have thee in view?
What is the noose that slips over my mind,
Drawing it back if I leave thee behind?
Soft is the bondage, but strong is the knot.
Oh! when the mother her babe has forgot,
Ceasing from joy in so sacred a trust,
Dark should her eye be, and closed for the dust.

Spirit immortal, with light from above,
Over this new-open'd fountain of love,
Forth from my heart as it gushes so free,
Sparkling, and playing, and leaping to thee,
Painting the rainbow of hopes till they seem
Brighter than reason—too true for a dream!
What shall I call thee? My glory? My sun?
These cannot name thee, thou beautiful one!

Brilliant! celestial! so priceless in worth,
How shall I keep thee unspotted from earth?
How shall I save thee from ruin by crime,
Dimm'd not by sorrow, untarnish'd by time?
Where, from the thief and the robber who stray
Over life's path, shall I hide thee away?
Fair is the setting, but richer the gem,
Oh! thou't be coveted—sought for by them!

I must devote thee to One who is pure,
Touch'd by whose brightness thine own will be sure.
Borne in His bosom, no vapor can dim,
Nothing can win, or can pluck thee from him;
Seamless and holy the garment he folds
Over his jewels that closely he holds.
Hence unto Him be my little one given!
Yes, "for of such is the kingdom of heaven!"

THE OBSERVER.

From the Episcopal Recorder.]

COX'S LIFE OF FLETCHER.

The Rev. J. W. Fletcher, Vicar of Madeley, was one of the most remarkable men of the day in which he lived. Those who knew him best have spoken in the highest terms of the holiness of his character. We may quote for instance the language of the Rev. John Venn, formerly Vicar of Huddersfield and Yelling, which must be considered the more impartial, as he maintained some of the controverted tenets which Mr. Fletcher had thought it his duty in his writings to oppose. "Fletcher," he says, "was a luminary;—a luminary, did I say? he was a sun. I have known all the great men for these fifty years, but I have known none like him; I was acquainted with him and was once under the same roof with him for six weeks together; during which time I never heard him say a single word which was not proper to be spoken, and which had not a tendency to minister grace to the hearers." The celebrated Dr. Price, though an Arian, and of course without sympathy for the theological creed of Mr. Fletcher, or for the warmth and animation of his religious feelings, is said to have expressed his satisfaction at being introduced "to the company of one whose air and countenance bespoke him fitted rather for the society of angels, than for the society of men."

Such a character as this deserves the attention of Christians, and from the exceeding interest with which it is throughout invested will well repay such attention. We do not know a biographical sketch more deeply interesting or exhibiting a higher standard of Christian excellence for imitation, than is to be found in the *Life of Fletcher by the Rev. Robert Cox*, lately published by Messrs. George and Byington and W. Staveland, in this city. This edition is accompanied by an introduction and a selection from the correspondence of Mr. Fletcher. The object of the former is chiefly to present a summary view of the character of Mr. Fletcher, from the pen of an able writer in the Christian Observer. From this we extract the following passage in relation to Fletcher, the remarkable facts of which will be new to many of our readers.

"His courage and intrepidity were very remarkable. There is an anecdote related by his biographers on this subject, so striking, that I cannot resist the temptation of presenting it to your readers. Mr. Fletcher had a very profigate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and presenting a loaded pistol, threatened to shoot him unless he would immediately advance him five hundred crowns. The general, though a brave man, well knew what a desperado he had to deal with and gave a draft for the money, at the same time expostulating freely with him on his conduct. The young madman rode triumphantly off with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done; and as a proof, exhibited the draft under de Gons's own hand. Mr. Fletcher took the draft from his nephew, and looked at it with astonishment. Then, after some remarks, putting it into his pocket, said—"It strikes me, young man, that you have possessed yourself of this note by some indirect method, and in honesty I cannot return it, but with my brother's knowledge and approbation." The nephew's pistol was immediately at his breast. "My life," replied Mr. Fletcher with perfect calmness, "is secure in the protection of an Almighty power; nor will he suffer it to be the forfeit of my integrity and of your rashness." This firmness drew from the nephew the observation, that his uncle de Gons, though an old soldier, was more

afraid of death than his brother. "Afraid of death!" rejoined Mr. Fletcher: "do you think I have been twenty-five years the minister of the Lord of life, to be afraid of death now? No, sir; it is for you to fear death. You are a gamester and a cheat, yet call yourself a gentleman! You are the seducer of female innocence, and still say you are a gentleman. You are a duellist, and for this you style yourself a man of honour! Look there sir, the broad eye of heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body, and for ever punish your soul in hell." The unhappy man turned pale, and trembled alternately with fear and rage. He still threatened his uncle with instant death.—Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profigate relation, and at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief. He then prayed with him, and, after fulfilling his promise of assistance, parted with him, with much good advice on one side and many fair promises on the other. The power of courage founded on piety and principle, together with its influence in overcoming the wildest and most desperate profigacy were never more finely illustrated than by this anecdote. It deserves to be put into the hands of every self-styled 'man of honour,' to show him how far superior is the courage that dares to die, though it dares not sin, to the boasted prowess of a mere man of the world.—How utterly contemptible does the desperation of a duellist appear, when contrasted with the noble intrepidity of such a Christian soldier as the humble vicar of Madeley.

"If Mr. Fletcher's reply to his nephew, as given by his biographers is correct, it exhibits a specimen of indignant eloquence which was never, perhaps, surpassed, and has not often been equalled. Here indeed was a *dignus vindice, nodus*, an occasion worthy of the man."

AUTHORIZED TRANSLATION OF THE BIBLE.

The Translators of our Authorized Version of the Holy Bible.

THE SECOND WESTMINSTER CLASS contained also no more than seven, to whom the *Epistles of St. Paul*, and the *Canonical Epistles*, were assigned.

XXVI. *William Barlow*. At the commencement of the translation he was dean of Chester, very soon afterwards bishop of Rochester, and lastly of Lincoln. He was one of the learned divines selected for the conference at Hampton Court, and to him we are indebted for the valuable history of that Conference, and for observations connected with it.

XXVII. *Dr. Hutchinson, or Hutcheson*.

XXVIII. *Dr. Spencer*. This person we may conclude, was John Spencer, who was chosen Greek reader in his College, (Corpus Christi, Oxford,) when only a bachelor of arts; who became afterwards a celebrated preacher, and chaplain to the king by whom the translation was ordered to be made. When Dr. Reynolds, another of the translators, died, he succeeded him as president of the College.

XXIX. *Mr. Fenton*. Probably the person who was prebendary of Pancras in St. Paul's cathedral, afterwards D. D. and who died in 1615. See also No. XXXI.

XXX. *Mr. Rabbett*.

XXXI. *Mr. Sanderson*. One of this name, (Thomas Sanderson,) afterwards D. D. and of Balliol College, Oxford, was advanced to the archdeaconry of Rochester in 1606, in obedience to the king's letter, which required the bishops to seize the first opportunity of bestowing preferment on the translators; and thus perhaps occasioned the promotion of Mr. Fenton also. See No. XXIX.

XXXII. *William Dakins*. He was professor of divinity in Gresham College, London; and his skill in the original language is *noticed by the historian of that College.

THE SECOND OXFORD CLASS consisted of eight to whom the *four Gospels*, *Acts of the Apostles*, and the *Apocalypse*, were allotted.

XXXIII. *Thomas Ravis*, at that time dean of Christ Church. He was afterwards bishop of Gloucester, and lastly of London. The means of his advancement were "eminence learning, gravity, and prudence." His list of fellow-translators has been already noticed.

XXXIV. *George Abbot*, who was then dean of Winchester, and therefore lord Clarendon is mistaken in saying that he had never been a prebendary or dean of any cathedral. He was afterwards archbishop of Canterbury. Wood calls him a "learned man of the old stamp." His "Exposition upon the Prophet Jonah," published in 1600, is occasionally enriched with Hebrew criticism.

XXXV. *Richard Eedes*. He had been dean of Worcester long before the translation was intended, and died in November 1604, soon after it was resolved upon, or rather begun. He was succeeded in the deanery by Dr. James Montague; and hence, perhaps, has arisen the statement by some, that the latter and not the former person was the "Mr. Deane of Worcester" named in the original order. But Wood expressly says, that Dr. Eedes "was appointed by king James one of the number who were to translate part of the New Testament." In another place Wood omits the name of this person as of this class, and also that of Dr. Ravens the thirty-ninth of the translators in the king's list, mentioning those of John Aglionby and Leonard Hutten in their stead; whom we may therefore suppose to have been chosen in consequence of the death of Eedes, and of

some other circumstance now forgotten respecting Ravens. I will, accordingly, after the close of the original list, give some account of these substituted persons.

XXXVI. *Giles Tomson*, who at that time was dean of Windsor, afterwards bishop of Gloucester. He died in 1612, "to the great grief of all that knew the piety and learning of the man; after he had taken a great deal of pains, at the command of king James, in translating the four Gospels, Acts of the Apostles, and Apocalypse."

XXXVII. *Mr. Savile*. This was the celebrated Sir Henry Savile, of Merton College, Oxford, so well known to the learned world, by his excellent edition of Chrysostome. The Lambeth Manuscript describes him as one of the translators; and Wood in his *Annals of the University of Oxford*, places him in the present list, enumerating the rest who composed it with "chiefly Sir Henry Savile."

XXXVIII. *John Perin*. Greek professor at that time, and soon afterwards canon of Christ Church.

XXXIX. *Dr. Ravens*. There were a person of this name of Queen's College, who in 1607 was preferred to the sub-deanery of Wells; probably in consequence of the king's letter. See No. XXXI.

XL. *John Harmer*. He had been Greek professor, and was then fellow of New College; "a most noted Latinist, Grecian, and divine." He died in 1613, "having had a prime hand in the translation of the New Testament into English, at the command of king James, in 1604." His translation of Beza's Sermons, a book of very uncommon occurrence, bespeaks him an excellent writer of English.

THE SECOND CAMBRIDGE CLASS, consisting of seven, completes the list; and to these were assigned the *Prayer of Manasses*, and the rest of the *Apocrypha*.

XLI. *John Dupont*, D. D. He was master of Jesus College, and prebendary of Ely. Some have considered Dr. James Dupont, who, at this time also, was Greek professor and fellow of Trinity College, as the person here intended.

XLII. *Dr. William Branthwaite*, who at that time was of Emmanuel, afterward master of Gonville and Caius College.

XLIII. *Jeremiah Radcliffe*, fellow of Trinity College.

XLIV. *Samuel Ward*, first of Emmanuel, then master of Sidney College, and Lady Margaret's professor of divinity. He was the friend and constant correspondent of the profoundly learned and pious archbishop Usher. Treasures of diversified learning, more especially pertaining to biblical and oriental criticism, are unfolded in their letters. Among this translator's *Adversaria*, in the library of Sidney College, there remain the proof of his minute attention in translating the first of Esdras, and a collation of ancient Versions upon the beginning of Genesis.

XLV. *Andrew Downes*. Greek professor at that time, and sent to London from Cambridge with Bois, the translator next named, who had been his scholar, in order to join a new selection of revisors from the whole number of the translators, as it has been before observed. His remarks on Chrysostome are particularly noticed in archbishop Usher's Letters.

XLVI. *John Bois*, who was considered one of the first Greek scholars in the kingdom, and was ** extremely well acquainted with the Hebrew language, of which he had acquired the knowledge at a very early age. He was the author of a work much esteemed by the learned, for it contains a profusion of diversified and exquisite criticism gratifying the taste as well of the classical as the biblical scholar; consisting of ++ observations on the Four Gospels and the Acts of the Apostles. He takes occasion, in these observations, of repeatedly calling to mind the noble work of the translation in which he had been employed, and of commending those who were employed with him. He wrote notes also upon Chrysostome, which Sir Henry Savile much esteemed, and used in his edition of the Works of that Father. See No. XXXIX. The valuable labours of Bois are often noticed in archbishop Usher's Letters. To a ++ curious work upon the Greek accents, now perhaps little remembered, an elegant epistle of Bois is prefixed. In the dedication to him by Dalechamp, of the honourable tribute to the memory of his fellow-labourer in the translation, Thomas Harrison, (see No. XV.) he is also described as the friend of learned strangers, as well as exceeded by none in Greek learning.—He died prebendary of Ely in 1643.

XLVII. *Mr. Ward*. This person was fellow of King's College, a prebendary of Chichester, and rector of Bishop's Waltham in Hampshire. To the preceding list of the selected Greek and Hebrew scholars of a learned age and nation which exhibits no other names as originally inserted therein, I have now to add, upon the authority of the diligent historian of Oxford and her learned writers, the names of John Aglionby and Leonard Hutten. See No. XXXV. Of the former he says, "what he hath published I find not; however, the reason why I set him down here, is that he had a most considerable hand in the translation of the New Testament, appointed by king James in 1604." Wood calls him also an excellent linguist. He was of Queen's College. Of the latter the historian says after reciting his publications, "that he had a hand in the translation of the Bible, appointed by king James," and speaks of him as distinguished for every kind of polite learning, and as an excellent Grecian.

There were, lastly, an overseer and an additional reviewer of the whole translation, before the Bible of 1611 was published. The first of these, of whom the translators speak in their

* So the learned Abraham Wheelock informs archbishop Usher. Part's Collect. p. 329.

** Biograph. Brit. and Dr. Whitaker, p. 88.

++ Entitled, "Veteris Interpretis cum Beza aliisque recentioribus Collatio in Quatuor Evangelis et Apostolorum Actis, &c."

†† Tractatus de Tonis in Lingua Græc. per R. Franklin, S. T. B. Lond. 1633.

Preface, and to whom they describe themselves and the whole Church of England much bound is conjectured, and with good reason, to be archbishop Bancroft. For this prelate, Lord Clarendon asserts, "understood the Church excellently, and had almost rescued it out of the Calvinian party, and very much subdued the unruly spirit of the nonconformists by and after the Conference at Hampton Court; countenanced men of the greatest parts in learning, and disposed the clergy to a more solid course of study they had been accustomed to; and, if he had lived, would quickly have extinguished all that fire in England, which had been kindled at Geneva."—One of the final revisers, as already noticed, was Bilson, Bishop of Winchester; and of him and Dr. Miles Smith (see No. XXIII.) it has been said, "that they again reviewed the whole work; and prefixed arguments to the several books." Bilson has been considered one of the purest writers, as well as best scholars, of his time, well skilled in languages, deeply read in the Fathers and Schoolmen and truly judicious in making use of his readings, as his excellent theological works prove.

THE LAST DAY.

There is, perhaps no occurrence in the whole compass of human knowledge, to which the mind turns with so deep a sense of the awful sublime, as that which is emphatically denominated the *last day*—the day on which the elements shall melt with fervent heat, and the heavens shall pass away with a great noise, and the archangel shall swear time shall be no more.—There is a vast variety of circumstances, all calculated to impart interest and awe to this closing scene of nature and of time. The destruction of the earth and of the firmament, the resurrection of the dead, the descent of the Son of God in glory and in power, the dreadful array of judgment, the glorification of the blessed, and the consignment to despair of the finally impenitent, form an assemblage of incidents which no heart can contemplate unmoved and has no parallel within the limits of human comprehension. The ruin of cities, the fall of empires, the rush of battles, the shock of earthquakes, however terrible, are less than nothing and vanity when compared with the realities of the last day.

There is one circumstance of deeper interest than all, which has not yet been mentioned. It is that every individual of the innumerable millions of the earth will be present, to witness the pomp, and to participate in the unspeakable results. When we look forward to the decay of empires, the overthrow of cities, or the massacre of nations, we look to that in which we have no concern, in the calamities of which we can have no part. This is an affair, however distant, in which we have as personal, as deep, as direct, as fearful an interest, as though it should come to-morrow. With our eyes we shall behold the fires that shall consume the world; with our ears we shall hear the thunders that shall wake the dead, in our own persons we shall mingle with the frantic multitudes, and stand before the blazing judgment seat, and hear the doom that shall make us happy or miserable forever.

And is all this reality, a certain, substantial reality,—or is it a dream, a mere creature of the imagination? *It is reality*. If there be truth in religion, if the scriptures are to be credited it is a reality, of which the half has not been told nor conceived. And yet, how few there are who heed it? How few there are who permit them to have any more influence on their conduct in life than a "tale that is told." Deluded mortals! How fearful will be their surprise when the peals of the last trumpet, penetrating the secret mansions of the dead, shall break their long repose and summon them to judgment. How terrific will be their consternation when in the midst of countless millions, they shall be called to answer for a life of guilt!—How blank, how agonizing will be their despair when they shall learn that the day of grace is past, and that hope is gone forever! And how bitterly will they curse their folly in not having considered the things of their peace before they were forever hidden from their sight?

Reader, are you prepared for judgment!—Are you a believer in the Gospel and the redemption of Christ? Are you living a life of practical godliness? Are you setting your affections on things that are above—not on things on the earth! Is it your meat and your drink to do the will of him that made you? Is it the great concern and business of your life so to conduct and so to finish your course that you shall be prepared to stand in the judgment?—If so, blessed art thou, for thou shalt have part in the first resurrection. But can you not say this! Does your heart condemn you! Does conscience tell you that you love not God nor obey the gospel of his Son? Are you not constrained to admit that your life is a life of unbelief, impenitence, impiety, and guilt. Then I need not tell you that you are not prepared for judgment. If your own heart condemns you, it is needless to hope that God will acquit you. Under such circumstances you can promise yourself nothing better than a death of anguish and despair, a judgment full of horror and dismay, and an eternity of hopeless agony and guilt.—*Bib. Rec.*

From the Protestant Episcopalian.

EAST INDIA COLLEGE.

The East India College, sometimes called Halesbury college, is situated twenty miles north of London, about equidistant from Hoddesdon, Hertford and Ware. The Institution was founded for the instruction of young men destined for the civil service of the East India Company. Like most of the English Colleges the buildings form a hollow square. They have no great pretensions to architectural magnificence. One side of the square is appropriated to the chapel library and the halls, another to the Professor's apartments, and the remaining are occupied by the pupils, who may be accommodated to the number of more than 100,

though the present classes, owing to modifications in the charter of the company and other causes, are far below that amount. Here are taught by a large body of learned and efficient professors, Latin, Greek, mathematics, the oriental languages, history, moral philosophy, and in short all such branches of learning as are calculated to qualify the youthful recipients for the company's service in India. Many able men have been connected with the College.—Here Malthus taught. Here Le Bas still teaches. The political theories of the former, and the more useful productions of the latter, were brought to light and life at this College. I visited it several times; examined its library and hall; dined at the public table with the President and Professors; and attended the Sunday service in the Chapel. Intercourse with such men was delightful and instructive. There was friendliness without formality. The President is a fine, gentlemanly intelligent clergyman, of that sober earnest piety which characterizes the present clergy of the English Church generally. The other Professors including a native Persian gentleman, of a handsome form and countenance, with a dark complexion, were equally agreeable. Professor Le Bas is a man about 55 years of age, of middle height, cordial manners, and a countenance peculiarly bland and prepossessing when lighted up by the smiles with which he greets his friends and acquaintances. Although he is afflicted with a degree of deafness that diminishes the ease of conversation, I yet found him cheerful, fond of conversation, and full of curiosity about our church and government; rejoicing in its progress and prosperity, and cherishing towards us true Christian feelings of interest and regard. He listened with much surprise to the career and labours of the late venerable Bishop White; and to the extraordinary and rapid progress of our country in population and general improvement. As he partook in the somewhat despondent feelings of many of the English Clergy, at the ruthless attacks upon the establishment, made by the radical party in England I told him we were preparing a city of refuge in the church of this country for our English brethren, when they should be exiled from the land of their fathers. D. H. W.

From Gresley's Ecclesiastes Anglicanus.

ON A NATURAL MANNER IN PUBLIC SPEAKING.

"Much has been said by writers on elocution in praise or dispraise of *natural manner*—let us consider this point. If by natural manner be meant familiar colloquial manner, few persons will contend that this is suited to the pulpit: for though it will, doubtless, excite attention; yet it will not call forth that serious attention which the subject of a sermon demands. Those preachers, who adopt a manner approaching to colloquial familiarity, would do well to read the expression of their hearer's countenance. They would, I think, detect something more resembling a suppressed smile than serious interest; and it would be evident that their attention was kept alive, rather by curiosity than by any profitable feeling or real desire of instruction.

"But, perhaps, by natural manner is meant that manner which a person naturally uses, when speaking on solemn and serious subjects. I am, afraid, however, that in most young men, we shall look for this manner in vain. Custom will be found too often to have superseded nature at the age when a young man is called to the office of a preacher. It is but too true, that the education and habits of the present day are any thing but favourable to the development of holy and devotional feeling. A child will have a good natural manner unless his spirit be checked by harshness or spoiled by indulgence, but the schoolboy will lose much of the artlessness and sincerity of childhood. The expression of anger, scorn and pride, will be too often strengthened by practice, or, on the other hand, the uncontrolled exhibition of mirth and good humour, or of generosity and high spirit may be developed and become habitual: but the pious serious and devotional feelings will be nipped in the bud, or at least kept back and subdued, by the chilling frost of ridicule. Nor, when he comes to mix with men, will he be likely to improve in these respects. There is so much reserve in the present state of society, with regard to the best and holiest feelings, that, however well principled and sincere a Christian a young man may be, yet there will be but little scope for the development of that expression of feeling which is most becoming in a Christian preacher.

"Since, then, by natural manner is not meant your common colloquial way of speaking, and since you have seldom or never exercised your natural manner of speaking on serious and solemn subjects—because, except in conversation you have not been accustomed to speak upon them at all—it follows, that by the natural manner so much and so justly recommended by some writers, we must consider that manner in which nature would speak on these particular subjects, if she were encouraged; so that it comes to this, that however paradoxical it may appear, you have this *natural manner* to acquire. I do not mean that you are to assume or affect that which you do not feel; but you must disembarass yourself of your habitual reserve on these subjects, and do every thing you can to let nature resume her proper and unfettered course.

"The first point, then, at which you should aim, will be to unlearn all your faults,—*prima virtus vitio carere*. You must get rid of all ungraceful peculiarities of tone and manner, and avoid affected mannerisms. Most men have some peculiar way of expressing themselves, which though unimportant on other occasions, is offensive when carried into the pulpit. And here I shall avail myself of the advice of Swift:—"You will do well," he says in his letter to a young clergyman, "if you can prevail on some intimate and judicious friend to be your constant hearer and allow him, with the utmost freedom, to give you notice of whatever he shall find amiss either in your voice or gesture, for want of which

* Ward, Lives of the Gresham Professors, p. 46.

† A. Wood Ath. Oxon.

‡ Hist. of the Rebellion, B. i.

§ Ath. Oxon.

|| Annals of the Univ. of Oxford, B. i.

early warning, many clergymen continue defective and ridiculous to the end of their lives.—Neither is it rare to observe, amongst excellent and learned divines, a certain ungracious manner or an unhappy tone, which they never have been able to shake off. That there is some truth in the Dean's remarks your own observation doubtless has taught you; and certainly the plan which he recommends seems well calculated to enable you to avoid the faults into which others have fallen.

BIOGRAPHY.

THE LIFE OF AUGUSTINE.

Selected with some omissions from the Biblical Repository for October.

After giving some account of Augustine's controversy with the Priscillianists, the Arians, the Jews, and Donatists the writer proceeds as follows:

But it is time that we should give some account of the part which Augustine took in the Pelagian controversy in which the last years of his life were greatly occupied.

Pelagius is said to have been a native of Bangor in Wales; but travelled into Italy and resided a long time at Rome, where his character for learning and piety stood high. Some have asserted that his errors were imbibed from Rufin, with whom he fell into acquaintance at Rome. For some time he dissembled his opinions; but after a while he began to insinuate his errors into the minds of many by interrogatories, rather than by assertions. His principal disciple was Celestius, a man of good family, of ready wit and both subtle and bold. This man was a native of Scotland, as we learn from Jerome, who in his usual abusive style calls him "a fellow bloated with Scotch gruel." He was at first a lawyer, but became afterwards a monk. While Pelagius himself went into the east, Celestius remained in Carthage; and sought admission to the priesthood; but his design was laid open to Aurelius by Paulinus a presbyter of Milan, who happened to be there, and accused him of heresy. The opinions with which he was charged were, "That Adam would have been equally mortal and would have died, though he had not sinned—That his sin was prejudicial to himself alone, not to his posterity—That children are now born just in the same state they would have been, had not Adam transgressed—And that without baptism they may receive eternal life." He was tried and condemned as an obstinate heretic. Augustine was not present at the council which pronounced this sentence, but from this time he set himself to oppose the errors of Pelagius, both in his sermons and his letters; and before the end of the year he published his first treatise against them, which he did without naming the authors of this heresy. And in another book, he even praised Pelagius by name, while he wrote against his errors, saying, "I hear he is a holy man, very much improved in Christian virtue; a good man and worthy of praise." But after his condemnation he was accused by Celsus and other fathers, as a man fond of banquets and luxuries. This heresiarch made a long stay in Palestine; and in 415 was accused of heresy before a council at Jerusalem, who wrote for advice to the bishop of Rome. But in the same year fourteen bishops met at Diospolis, and Pelagius being called before them, made such explanations, and put such a gloss on the words which he had used, that they acquitted him of holding the errors with which he was charged, but they condemned these errors as heretical. He was much elated by the decision of this council but did not publish the proceedings, or it would have been seen that he disowned his errors. He therefore circulated an epistle, in which he had boasted that fourteen bishops had determined that man was able to keep all the commandments of God and to live without sin; but he omitted to say, that in the council he said, he could do this by the grace of God; and in this letter inserted the word easily, which he dared not use in the council.

The Bishops of Africa were too well acquainted with the errors of Pelagius and Celestius, to be imposed on by their artful glosses. Two councils were held in relation to this heresy in 416; the one at Carthage the other at Melevar in both of which these men were condemned; and both of them forwarded an account of their proceedings to Innocent, bishop of Rome; by whom they were both excommunicated from the communion of the church. Pelagius wrote a letter to Innocent in his own vindication; and Celestius who had been ordained a presbyter at Ephesus hastened to Rome to defend himself. In the meantime Innocent departed this life and was succeeded by Zosimus, in March, 417. To him Celestius presented a confession of his faith and professed his willingness, if in error, to be set right. Zosimus was so much deceived by his plausible statements, that he wrote in his favour to the African bishops; but would not remove the sentence of excommunication under which they had laid him. In the meantime Aurelius assembled at Carthage a council of two hundred and fourteen bishops, in 418, who renewed the sentence of excommunication. As soon as Zosimus had received letters of information from this council which condemned the Pelagians, he cited Celestius to appear before him; but he secretly withdrew from Rome, and travelled into the east. The civil power was also called in to give force to the condemnation of these men. Honorius and Theodosius made an edict to be published throughout the empire by which they banished Pelagius and Celestius, and all who adhered to their doctrines. In Italy eighteen bishops refused to concur in the sentence of condemnation passed by Zosimus on these men. The principal of them was Julian, a bishop of Campania, who was a man of learning and wit, and wrote with much ease and force, but was beyond measure vain, and held all who differed from him in contempt.

It is well understood, that the heresy of Pelagius consisted in a denial of original sin, and consequently of the supernatural grace of God; and that a man could live without sin. The contrary of these opinions, Augustine maintained with invincible force of reasoning. That men should be inclined to Pelagianism by nature, results from the pride of the human heart: which leads men to think too highly of their own powers and virtues. It is not wonderful, therefore that this heresy found many advocates. And had it not been for this eminent defender of the doctrines of grace, who stood as a bulwark for the truth, it would have prevailed more extensively.

He was also like a watchman on the walls of a city, who gave seasonable warning of the danger to his brethren in the ministry, and to the church; and was the animating soul of all their councils and gave energy to all their exertions to extinguish the rising flame. To him principally, under God, is the church indebted for the overthrow of this dangerous heresy.

Augustine's great work "De Civitate Dei," of the City of God, he commenced in 413, but it was not finished until 426.

Of his works, however, his "Confessions" and his "Retractions," do him most honour. Of the first something has already been said. The latter he began in 425, in the seventy second year of his age; it contains a review of his writings and an impartial censure of such things as now appeared to him to be incorrect; and so uncommon is his candour, that he never attempts to excuse himself, or to give the least favourable gloss in the errors which he had ever entertained; but with unsparing severity pronounces the sentence of condemnation on himself. In this same year, he proposed to his flock, to choose as a colleague Eradius the youngest of his presbyters, but a person of great virtue and prudence; and accordingly he was elected to the episcopal office Sept. 26, 426; but as the canons forbade that two bishops be ordained over the same city, he was not consecrated until his death; but he requested the people henceforth to address themselves unto Eradius in all their concerns.

Augustine lived to see the miserable devastation of his country by the Vandal Genseric, who sailed from Spain into Africa in 428 with an army of eighty thousand men. Possidius, who was an eye-witness, describes the horrors produced by the invasion of these barbarians in affecting language. In many places the churches were burnt, or razed to the ground, so that Christians had to worship in private houses; and many churches were without ministers, as the clergy were often obliged to fly, as being the chief objects of persecution; and those who were not driven away from their flocks, were stripped of every thing and left in a state of beggary. And of the great number of churches in Africa, there were no more than three remaining, whose cities were not laid in ruins; and these were Carthage, Ciritha, and Hippo where Augustine was. The most shocking cruelties were exercised towards many of the bishops.—Amidst the horrible desolations, Augustine was consulted by a bishop named Quodvultdeus and others, whether it was lawful for bishops or other clergymen to fly and leave their flocks upon the approach of these barbarians. His answer was, that when the pastor only was the object of their malice, and not the people, it was lawful for him to fly; or when the flock are all driven away there is no reason why he should remain. In all other cases, he says, pastors are bound to watch over their flock, which Christ has committed to them; neither can they for sake it without a crime: which opinion he supports by a zeal and charity of the most fervent kind. Augustine was deeply affected with the evils with which his country and the church were desolated; for he considered not merely the outward calamities of the people, but also the ruin of a multitude of souls, that was likely to ensue; and prayed often and fervently, that God would deliver his country; or would give his servants constancy and resignation; and entreated that God would take him to himself, that he might not be a witness of so great evils. He spoke much to his people on the duty of resignation to the divine will, under all these scourges which their sins deserved. The Roman general, count Boniface, having been defeated in battle, fled to Hippo, which was the strongest fortress in the country; where also Possidius, and several bishops took refuge. The Vandals appeared before the city about the end of May, 430, and besieged it by land and sea. The siege continued for fourteen months. In the third month Augustine was seized with a fever; and from the first moment of his illness, doubted not that it was God's summons to call him to himself. Death had been long the chief subject of his meditations; and now when that event was near, he said, "We have a merciful God." He often spoke of the resignation and joy of Ambrose, in his last moments. And often referred to a story told by Cyprian, of a certain bishop, who believed that Christ spoke to him in a vision and said, "You are afraid to suffer here, and unwilling to go hence, what shall I do with you?" He also mentioned the words of another bishop, who, when told that perhaps, he might recover, said, "If I must die once, why not now?" "What love of Christ can that be," said he, "to fear lest he whom we love should come?" "Are we not ashamed to say we love, whilst we are afraid lest he come?" The desires of his soul after the glory of heaven were too great to be restrained. "Then," said he, "shall we bend to him the whole attention; and all the affections of our souls,—and we shall behold him face to face—we shall behold and love—we shall love and praise."—"Till I shall come; till I appear before him, I cease not to weep, and these tears are sweet to me as food. With this thirst, with which I am consumed, with which I am ardently carried towards the fountain of my love, whilst my joy is delayed I continually burn more and more vehemently.—In prosperity no less than adversity, I pour forth my ardent desires with tears." He redoubled his ardour in these holy breathings, as he drew nearer to his end; and prepared for eternity by the most humble contrition. In his last illness, he ordered the penitential psalms of David to be transcribed on tablets, and hung around his chamber; and as he lay sick he read them with abundance of tears. That he might not be interrupted by too many visitants, about ten days before his death he gave orders that no one should be admitted to his chamber, except at the times when the physicians visited him, or when his food was brought to him. This rule was observed, and he spent all his time in devotional exercises. His senses and intellectual faculties continued sound to the last. His death occurred on the 28th of August, 430, having lived seventy-six years; forty of which were spent in the ministry. He made no will, because he had no property to bequeath. It was believed, that it was in answer to his fervent prayers when on his death-bed, that the city of Hippo was preserved from capture and desolation by the Vandals; for after besieging it for fourteen months, they raised the siege and went off; and in many other cases his prayers were

remarkably answered, which the Roman catholic writers have magnified into miracles. But although Hippo escaped the ravages of the barbarians for the present; yet when count Boniface had fought another unsuccessful battle with them, the inhabitants fearing the worst, forsok the place and sought an asylum in other countries; so that when they came, they found little else than bare walls and empty houses. Augustine's authority has been great in the church, in proportion as evangelical truth has been valued. Although numerous popes have given their sanction to his doctrines; yet the major part of the Romish church have declined into Semipelagianism; and the church for a long time past has evaded giving any decisive opinions on the disputes which have arisen between the Dominicans and Molinists, the Jansenists and Jesuits.

The Reformers were, with one accord, admirers of Augustine. He may be said to have prescribed the creed of Protestants. Luther affirms, that since the apostle's time the church never had a better teacher than Augustine.—Calvin, it is known to all, adopted his whole doctrinal system, with the exception of a few particulars of no great consequence; and what is now denominated Calvinism, deserves rather to be called Augustinism. Dr. Cave says, "he was a man far beyond all that ever were before him or shall in likelihood come after him, both for divine and human learning; those being excepted that were inspired." Dr. Field calls him "The greatest of the fathers, and the worthiest divine the church of God ever had since the apostles' time." Mr. Forester styles him "The prince of the fathers." And the celebrated Brucker, in his "Critical History of Philosophy," asserts "that he was much superior to all the other great men who adorned that most learned age in which he flourished." The same learned author in another place styles him "The bright star of philosophy." And although Erasmus did not come up to the high standard of Augustine's orthodoxy; yet he gives an ample testimony to his character. He calls him "The singularly excellent father, and the chief among the greatest ornaments and lights of the church."

And if it be inquired, on what foundation did the superior excellence of this father rest, we may learn from his own writings, that it was HUMILITY. "Attempt not," says he, "to attain true wisdom, by any other way than what God hath enjoined; and that is, in the first, second and third place, HUMILITY. And this I would answer as often as you ask me. Not that there are not other precepts; but unless humility goes before, accompanies and follows after, all that we do well is snatched out of our hands by pride. As Demosthenes, the prince of orators, being asked, which among the precepts of eloquence was to be observed first, is said to have answered, PRONUNCIATION, or delivery; again which second? PRONUNCIATION; and which third? nothing else, said he, but PRONUNCIATION. And if you ask me concerning the precepts of the Christian religion I should answer you, nothing but HUMILITY. Our Lord Jesus Christ was made so low, in order to teach us this humility." (*Epist. ad Diosc.*)

MISSIONARY.

From the Spirit of Missions.

MICHIGAN.

The friends of the Church will rejoice with us in the bright prospects which seem to be opening on this rapidly growing State. In the opinion of the Secretary and General Agent of the Domestic Committee, there is no fairer field for Missionary labour throughout the whole length and breadth of our land. From the extracts of letters given below, it will be perceived that the Bishop of that Diocese has entered upon his duties with the true Spirit of a Missionary. May his useful life long be spared, and his labours be crowned with abundant success! May every moral wilderness there be made to rejoice and blossom as the rose!

From the Rev. George W. Cole, Missionary to Tecumseh, Clinton, and Adrian.

Tecumseh, October 18, 1836.

I entered upon my duties here on the 8th of June last. My usual services on Sunday are three—two here and one at Clinton. Occasionally I have felt obliged to omit the third service. I have also been absent from this station two Sundays in succession, on a journey into the interior of the Diocese. My reasons for taking this respite, met the approbation of our Bishop. I preached, however, on both Sundays at desultory places. Our Sunday school, which had been closed during the winter and spring, we opened immediately after the commencement of my labors here. It is now in a prosperous condition, and numbers about forty scholars and nine teachers. I generally visit it every Sunday. Our congregation at Tecumseh is, I think, in a highly prosperous state. The number of its permanent members has been gradually increasing for three or four months past. Six have been added to our communion since I came here, making our present number nineteen. I have officiated at four funerals—one in our own congregation, the other three among other denominations. There have been four baptisms since the first of June, here and at Clinton.

Our Bishop was with us last Sunday, on his first visitation, and confirmed five persons at Tecumseh, and administered the communion.—You will be gratified to hear that he is making a powerful impression in favor of our Church wherever he goes. At each of the places which he has visited, great warmth of feeling has been excited in his favor. It is the opinion of the most intelligent, and those who are best acquainted with the genius and circumstances of the people of Michigan, that he is most admirably fitted for this Diocese. Every thing here now seems to be in readiness for the Church to go forward. Michigan is principally Missionary ground, and the great Head of the Church has sent us a truly Missionary bishop. If he can be supplied with a faithful band of Missionaries, I am confident our Church here will soon take deep root, and grow up in all her richness and beauty, as a tree of life whose leaves shall be for the healing of the nations.

Tecumseh and Clinton are among the most flourishing and beautiful villages in this Diocese. If they continue to enjoy the smiles of God's favor, not many years will elapse before they will not only be able to support their own

clergyman, but to return to your treasury all that you have loaned them.

From the Rev. John O'Brien Missionary to Monroe, October 4, 1836.

Since my last report, the spiritual condition of the congregation under my charge has not materially altered; and I need scarcely inform you that a minister, confined almost to one place, and over a little flock, is not so likely to meet with incidents which are calculated to make reports interesting, as if his sphere of labour was more extensive. Day after day, and week after week, he has nearly the same routine of duty to perform. Since my last report I have regularly officiated here three times a week, with the exception of three Sundays, two of which I was confined by indisposition to my room, and the other was spent at Cleveland.—From my parish notices it appears that I have attended three funerals, solemnized two marriages, and baptized one infant, and one adult.—Two have been added to our communion, making the present number forty-two. Our Sunday school is steadily on the increase, and its present aspect is encouraging. I have, during the last nine months, circulated over eight hundred tracts, many of which were on the distinctive principles of the Church, and the rest of a devotional character. I have also given away about thirty Bibles and thirty-six Prayer-books. A gentleman connected with our Sunday School has distributed about forty Testaments.

In the early part of August last we were favoured by a visit from the Rev. Mr. Dorr, who brought the subject of his Mission before our congregation; and such was the effect of his appeal, that the collection (including the monthly free-will Missionary offerings for the preceding six months) amounted to \$212 exclusive of a promise of \$100 in six months, from a pious and devoted clergyman not in connection with our communion, but favourably disposed towards the discipline, worship, and doctrine of our Church.

From the Rev. A. S. Hollister, Missionary to Troy and Romeo.

Troy, October 4, 1836.

For the last quarter, my services have been equally divided between Troy and Romeo, with the exception of the last three Sundays, when I have officiated at Troy, in consequence of the sickness or absence of all the ministers of other denominations. It gives me pleasure to inform you that, through the liberality of some friends of the Church in Detroit and Monroe, we have contracted for the erection of a church to be completed by the 1st of February next. On the first Sunday in September, I fulfilled a previous appointment by preaching at Waterford, where I found a considerable number of Episcopalians, some of whom had come seven or eight miles to attend worship. In so new and thinly peopled a country as this, it is not to be expected that the Church can make very rapid progress. Religious sects abound, and a spirit of worldliness and infidelity is extensively prevalent. In many parts of this country, scarcely any attention is paid to religion; and without continued Missionary assistance the Church cannot be planted; I do believe we shall yet see better times, and so I am determined, with God's help to labour on, while your Committee are pleased to aid in promoting this great and good cause.

OHIO.

The following report of the Rev. Mr. Hall will, no doubt be interesting to all our readers containing, as it does, the evidence of some of the first fruits of our Missionary efforts. His views respecting contributions to aid in building churches are worthy of special attention. It was well said by one of our Missionaries, writing from Illinois, that oftentimes "the greatest difficulty which the Missionary has to encounter in his efforts to establish the institutions of the Church in this new country is the want of a suitable place of worship. And well may he lament that "so little interest is taken in the New York Churchbuilding Society." We solicit for the whole of the following letter an attentive perusal.

From the Rev. John Hall, Missionary to Rome, Unionville and Painesville.

Ashtabula, October 3, 1836.

Rev. Brother,—Several reasons have concurred to render it inconvenient for me to report my services as Missionary, for the two quarters ending the 30th of September last until now.

From the expiration of the quarter which closed on the 31st March last, I was employed, as follows, until the 20th May following; namely, I visited my regular stations twice each, and performed in them six week's service, such as heretofore reported. I also attended an annual parish meeting in each of them during Easter week, and the following Monday and presided while they elected their vestries, &c. In St. Michael's Unionville, I baptized two adults;—The remainder of this time at the request of the bishop of this Diocese, was spent in visiting and lecturing candidates, preparatory to confirmation at his proposed visitation in May. For this purpose the Parishes of St. Peter's Rome, St. Michael's, Unionville, and St. Matthew's and St. Peter's, Ashtabula, were visited. The parish of St. James, Painesville, would have been visited for the same purpose, had not sickness prevented the Bishop's proposed visit to this part of the Diocese.

On the 20th of May, I set out on a tour to the States of New York, Massachusetts, and Connecticut, to solicit funds to aid my three parishes in building each a Church edifice. I had intimated my design of doing so, in several preceding missionary reports. I persuaded myself that, should I be successful, the benevolent design of the Missionary Society would be the sooner and more effectually carried out, in establishing my parishes on a firm and prosperous footing, and enabling them to become contributors in turn to infant parishes in the farther West. Having never been engaged in such an agency before, I was not aware of the extent to which such applications had been multiplied in the Eastern cities and towns, nor how unpopular they had become from their unreasonable frequency. I met with great kindness, however, and with cheering evidences, in every place, of a growing interest in the great cause of Missions. I found the sentiment generally prevailing among those to whom I ap-

plied, that they ought to do all in their power to support Missionaries; but that the parishes established by them should furnish themselves with houses of worship, embracing cheapness and convenience only, until they should be able to build better. To the justness of this sentiment, extended to a general application, I desire here to record my assent. But, with deference, I would ask our truly benevolent friends of the Missionary cause, residing in the cities, if they could not extend their wretched beneficence toward that cause, by saving a few thousands from the lavish ornament usually bestowed on their modern churches, and at the same time preserve a due regard for the tasteful adornment of the temple?

The amount which I obtained, though small, will, I hope, prove the means of inducing my parishioners, in the course of a year to build a church in each parish. I was broken off from my applications in New York, and prevented from visiting Philadelphia by sickness. I would not advise my brethren as far in the West as Ohio, to engage in like enterprises. They will do better, in my judgment, to remain in their cures, and persuade their people to furnish themselves with such churches as they can. I was absent on this tour three months precisely. Since my return, I have visited each parish twice, and, besides the usual services performed in them, I have paid additional attention to candidates for confirmation in the parishes of Rome and Unionville, and in one of the parishes at Ashtabula, to prepare them for the receiving of that holy rite at the visitation of the Bishop which took place the latter part of September. The remainder of my time was spent in attending our Diocesan Convention, and in attending and assisting the Bishop at his visitation of the four parishes at Rome, Unionville, and Ashtabula.

There were presented for confirmation, of persons belonging to the parishes, at Rome, 3; at Unionville, 13. There are now added at Rome 3 new communicants, making the whole number 11; at Unionville 8, making the whole number 23. The Rev. Mr. Eaton, who has officiated at Painesville, a considerable portion of the time since last May, presented of persons who had been reckoned members of that parish, at Painesville 7, at Chardon 3. By an understanding with the Bishop I declared my charge of the Parish at Painesville resigned, in my report at the late Diocesan Convention.—The Church is finished, and furnished with a good bell and organ. The pews are well rented, and they are supplied with a good minister, the Rev. Mr. Eaton. This parish is now well able to sustain itself, without further Missionary aid. Rome can be associated with one of the parishes at Ashtabula, and some intermediate place or places, which altogether will form a cure for a missionary to be sent by the Bishop. Unionville can be associated with the other parish at Ashtabula, and form a cure for me which can sustain itself without aid from the General Missionary Board. This arrangement being agreeable to my Bishop, and to myself, I wish now to resign my interesting field of Missionary labour to the Board which conferred it, praying for the choicest of Heaven's blessings upon them, and upon the parishes they have so liberally and successfully patronized.

From the Missionary Register.

REPORT OF THE LONDON WESLEYAN MISSIONARY SOCIETY FOR 1835-36

SUMMARY VIEW OF THE SOCIETY.

Missionaries.—In Ireland, 24—Sweden, 1—France, 14—Gibraltar, 2—Western Africa, 11—South Africa, 20—Mediterranean, 1—South India, 11—Ceylon, 21—New South-Wales, 8—New Zealand, 3—Friendly Islands, 9—Fiji Islands, 3—West Indies, 84—Canada Indians, 9—British America, 62. Total, 283; of whom 184 are principally connected with Heathens and Converts from Heathenism, and 99 labour among Europeans and British Colonists. These Missionaries are assisted by 1729 Catechists and Readers, and 202 salaried and 2696 gratuitous Teachers; of whom 3992 labour among the Heathen and 735 among professed Christians. Members in Society.—Stockholm, 11—Winnenden, in Germany, 448—France 505—Gibraltar, 101—Gambia, 535—Sierra Leone, 788—South Africa, 1051—Malta, 38—South India, 287—Ceylon: Cingalese, 646; Tamul, 144—New South-Wales, 452—New Zealand, 20—Friendly Island, 7151—West Indies and Guiana 36,921—British America, 8340—Canada Indians, 1050. Total, 59,795; of whom, 49,999 are chiefly from among the Heathen, and 8807 from among Professed Christians.

Communicants; 54,226, exclusive of the Irish, and of a recent and very large increase in Jamaica, but exclusive of all the other Missions of both kinds; this is an increase of 5992 on the preceding year.

Scholars.—Ireland, 6000—France, 187—Gibraltar, 81—Gambia, 220—Sierra Leone, 877—South Africa, 1661—Malta, 25—South India 812—Ceylon: Cingalese, 2947; Tamul, 1266—New South-Wales, 1098—New Zealand, 500—Friendly Islands, 6583—West Indies and Guiana 14,582—British America, 4624—Canada Indians, 2000. Total, 43,759; of whom, 31,769 are chiefly from among the Heathen, and 11,990 from among Professed Christians. This Total is 2000 more than that in the Schedule: the Schedule being undercast to that amount.

Missionaries sent out in 1835—1836.

To Western Africa: Mr. Sanders: Mr. and Mrs. Wilkinson, and Mr. Macbride.—South Africa: Mr. and Mrs. T. L. Hodgson, Mr. and Mrs. J. Jackson, and Mr. and Mrs. Garner.—India: Mr. Samuel Hardey, Mr. Haswell, and Mr. Hole.—Ceylon: Mr. and Mrs. R. S. Hardy.—New South-Wales: Mr. and Mrs. M. Kenny, Mr. and Mrs. Draper, and Mr. Lewis.—Friendly and Fejee Islands: Mr. and Mrs. Wilson, Mr. and Mrs. Spinney, and Mr. and Mrs. Brooks.—West Indies: Mr. Cox, Mr. and Mrs. Hornby, Mr. and Mrs. Williams, Mr. and Mrs. Seccombe, Mr. and Mrs. W. Hodgson, Mr. Harding, Mr. Sharracks, Mr. West, Mr. and Mrs. Simons, Mr. Cooper, Mr. and Mrs. Branstone, Mr. and Mrs. Parkes, Mr. Waymouth, Mr. and Mrs. Gregory, Mr. Foster, Mr. Fullager, Mr. Manzie, Mr. and Mrs. Cady, Mr. and Mrs. Clay, Mr. and Mrs. Stepney, and Mr. and Mrs. J. D. Jackson.

Deceased Missionaries.

Intelligence of the Death of the following much lamented Missionaries has been received during the year—Cape Coast; Joseph R. Dunwell—St. Kitt's

THE OBSERVER.

GAMBIER, WEDNESDAY, DEC. 28, 1836.

A Parish, in connexion with the Church in this Diocese, has just been organized in Maunee City, and the Rev. B. H. Hickox, of the Diocese of N. York, invited to become its pastor.

DIocese of Michigan.—A Confirmation was held on the first Sunday of this month, in Detroit, by the Bishop of the Diocese of Michigan, when 23 received the ordinance; 17 of whom were additions to the communion, the rest having been communicants before.

SWORDS' POCKET ALMANACK.—We have received a copy of this useful little annual for 1837, which contains the usual variety of ecclesiastical information. We gather from it that the present number of Clergymen, connected with the Protestant Episcopal Church in the United States is 845, which is an increase of 71 during the past year.

The following table, which we have prepared, exhibits the relative position of each of the several States and Dioceses, in respect to the number of Episcopal Clergymen, canonically resident within their respective limits, at the commencement of the years 1835, 1836 and 1837.

	Jan. 1835.	Jan. '36.	Jan. '37.
Maine,	8	8	7
New-Hampshire,	7	6	5
Massachusetts,	30	39	53
Rhode-Island,	17	18	16
Vermont,	16	17	19
Connecticut,	72	73	71
New-York,	199	205	224
New-Jersey,	26	33	32
Pennsylvania,	70	86	85
Delaware,	3	6	7
Maryland,	56	66	60
Virginia,	58	68	75
North-Carolina,	21	20	20
South-Carolina,	35	44	47
Georgia,	4	7	6
Ohio,	30	32	47
Mississippi,	4	3	3
Kentucky,	14	14	21
Tennessee,	11	11	10
Alabama,	4	4	7
Michigan,	7	6	10
Louisiana,	2	1	2
Missouri and Indiana,	1	2	10
Illinois,	2	5	7
Wisconsin,		0	1
	706	774	845

From the above Table it appears that during the last year the Eastern States have gained 46 and lost by death and removal, 15.—actual increase 31; while during the same period, the Western states have gained 41 and lost 1.—increase 40.

During the year 1835, the nett increase of Episcopal Clergy in the Eastern States was 65, and in the Western States only 3. This shows a sudden and very rapid advance in the Church in the western section of our country during the year that is now about to terminate.

The Dioceses in which there has been the greatest increase during the two last years are, Massachusetts, New-York, Pennsylvania, Virginia, South Carolina, Ohio, Kentucky, and Missouri and Indiana.

At the beginning of the year 1834, there were, according to Swords' Almanack, 58 Clergymen of our Church canonically resident in the Western States and Territories; at the present time there are 118. In the course of the last three years, therefore, the number has a little more than doubled.

PRIMARY SCHOOLS IN OHIO.—On the 14th inst. Governor Vance delivered his Inaugural Address before the Legislature of this State. It is plain and unpretending, and confined wholly to our state affairs. We were pleased to see the Governor speak in terms so decided and feeling in relation to the common school system. On this important subject we subjoin his remarks. After adverting to the portion of the surplus revenue of the country which was about to be received by Ohio, he says—

"It is a sacred gift to us, now freed from encumbrance, and belongs alike to the whole body of our people,—the humblest and the proudest, the wealthiest and the most destitute." That which we have received by the uncompromising fidelity of those in whom the guardianship and trust was reposed, it is our duty to invest and preserve, for ourselves, and for our posterity.

"Then, gentlemen, it is your duty to make the computation and see what portion of it belongs to the poor and destitute. Remember that you are now about to become their trustees and guardians, and that a heavy responsibility rests upon you, to make such application of their means as will enable them to become worthy members of society, and enlightened and useful citizens of the State. This can only be done by building up our common schools; and when we reflect that the very foundation of our political system rests upon the virtue and intelligence of our people and that the interest at stake is no less than the perpetuation of our free institutions, you cannot falter in your exertions to accomplish the great object in view.

Read our constitution, and there learn what were the feelings of our fathers upon this subject. The twenty-fifth section of the eighth article, reads thus: "no law shall be passed to prevent the poor in the several counties and townships in this State, from an equal participation in the schools, academies, colleges and universities of this State, endowed in whole or in part from the revenue arising from donations made by the United States."

How has this injunction been regarded? We, to be sure have not passed a law to prohibit the poor from entering our colleges and universities, but from a want of that sys-

tem and organization necessary to give efficiency to our common schools, they are as much excluded, as if they were prevented by positive statute.

"Our school system has had great difficulties to encounter—it has been met by the combined force of avarice and ignorance, but I now congratulate its early advocates that their labors are about to be crowned with success.—A fund is now within their reach, that avarice has no claim to,—wealth cannot control, and which will make ignorance itself acknowledge its fatal error, and bow in perfect submission. Then let the grumbler no more talk about his heavy contributions for education of the poor; if the poor and the destitute get their rights, they will no longer be quartered upon his bounty; but rather let it be our ambition to vie with each other, in our exertions to bring into form a system of education, which will ensure a faithful and impartial application of the means now at our command, with those in prospect, so that the diffusion of the benefits and blessing of a thorough common school education, shall reach every child throughout every section of our State.

No person can appreciate more sensibly than myself, the want of an early education; even in the place in which I now stand, it is felt with a pungency and force, more easily understood than explained. This whole matter is now about to be committed to your care; and I have a strong confidence that it will meet with that favor, that its high claims upon your consideration so loudly call for.

For our part we should rejoice to learn that such an appropriation of the surplus revenue has been made as is here recommended, and hope that the suggestion of the Executive will not be lost upon the Legislature of the State.

ECCLESIASTICAL CALENDAR FOR JANUARY, 1837.

1. Circumcision: 1st Sunday after Christmas.
6. Epiphany; or Manifestation of Christ to the Gentiles.
8. 1st Sunday after Epiphany.
15. 2d Sunday after Epiphany.
22. Septuagesima Sunday.
25. Conversion of St. Paul.
29. Sexagesima Sunday.

For the Gambier Observer.

Tempora momenti, sunt qui formidine nulla Imbuti spectant.

There was a time when man was unmolested by the experience of pain or the fear of death. It was when he needed no life of trial to prove virtue, when intrinsic goodness dignified his nature, and he worshipped that God from a spontaneous impulse whom he now impiously disregards and contemns. But forgetting the fearful penalty of infidelity, he listened and yielded to the specious persuasions of his eternal enemy. That dark hour revealed his impotency and he lost forever this side of the grave "a perpetuity of bliss." A night of sorrow ensued to shade that countenance which had always beamed with reflected glory like the diamond that drinks in the rays of light; and his posterity through all the varied scenes of life has been surprised and assailed by clustering woes. Who that surveys the vast empire of woe, and the diversity of ways in which it invades the human race—Who that sees it withering the wicked while leaning on earth alone for substantial bliss, and causing even heroic virtue to drop a tear: will not confess, "the smoothest course of nature has its pains?" But what inference are we to draw from all this? That He who disposes of individual conditions as well as the destinies of nations, is the same awful and repulsive Being which those represent him to be, who without the consolations of religion have been called to share the ills of life? This is the blind inference of a certain class of men. They represent God not as He is revealed in the beauties and conveniences of the material world; not as He is set forth in the divine records; but as He is painted by sin and death: shrouded in terrors, and propitiated only by the agonies and sufferings of his creatures. If these unhappy impressions spring from an error of judgment, we would say to such men, that the "Divine benevolence is vindicated by the fact that the miseries of life are to a very great extent attributable to a contempt of his commands." But if from a perversity of heart, then we have to declare that our holy religion appears more beautiful and attractive than ever when we witness its genuine effects in another class of people, most unlike the one we have mentioned. We will quote the acknowledgement of one of this latter class: "It was good for me that I was afflicted." How paradoxical, nay, how absurd does this appear to a large portion of men. But we are prepared to say from our own experience and the testimony of the richest portion of biography of which the world can boast; that there is both religion and philosophy in the good king's avowal. Religion—for how else can the human heart be loosened from the only world with which it is familiar, than through the wearing process of painful vicissitudes? This the good man recognizes when sorrow pursues him as his shadow; and though the hurricanes of misfortune scatter his goods and his greatness, still he believes that mercy dispenses the blow, and submits with meek dignity to "bear life's stormy load." Let me conduct you to an English prison, where we shall find a practical comment upon the words just quoted.—Survey yonder inmate of that gloomy recess: his pale and emaciated features are sufficiently distinguishable to indicate the state of his mind. There is calmness, there is resignation, there is absolute contentment revealed in his countenance. This is what you did not expect to see, because the pressure of contented adversity under which he has suffered, according to your views, forces a man to indignant repinings. But shall I tell you what imposes silence upon his murmurs? It is his religion. He lies immured in prison, on account of his efforts to relieve the moral distresses of his fellow creatures, and we shall expect to hear him with impious petulance arraign the equity of Providence and throw the imputation of defective wisdom, or justice or goodness upon God. But he breathes sentiments of a different character.

"As still to the star of its worship, though clouded, The needle points faithfully o'er the dim sea, So dark as I roam in this wintry world shrouded, The hope of my spirit turns trembling to thee.

He did not quarrel with Heaven and declare himself defrauded of his rights, when its interference proved the contravention of his hopes and interests. No, he felt and wrote as you will find in the Pilgrim's Progress, that these very clashing with his fortune and dissolution of his hopes were the very exercises requisite to secure his ultimate welfare. Philosophy—For mark that aged Pilgrim as he

leaves the cheerless wilderness behind him. His eye reaches far in advance of the verdant vales watered by perennial streams. What additional delight does he derive, as the scene of his suffering recedes from his view. He looks back upon the suffocating sands, and remembering how near he was fainting under the sultry beams of the sun, he enters the vale of delight. Thus it is when "a tired nature seeks her last repose." The man whose pious fortitude has never yielded to the pressure of calamities, who has stood firm from pure principles and not servile motives as he verges on the precincts of the grave; contrasting his future prospects with his past vicissitudes, adds richer rapture to his anticipated joy. Thus we think we have reached an important distinction between the Christian and the man of the world. The unrelenting severity of adverse fortune tends only to strengthen the moral affections in the breast of the former, while the same process of trial and suffering only engenders hostility in the breast of the latter, towards God, and calls forth his aspersions against the wisdom and perfection of the Divine attributes.

For the Gambier Observer.

THE PRAYER BOOK.

The following is one of a thousand instances of a similar character, illustrating the happy influence of our mode of public worship upon the minds of youth in their tender years.

In the town of S— lived an interesting and respectable family, the parents of which had been for many years exemplary and devoted members of the Congregational Church. Their first serious impressions having been received under the ministrations of that order, together with numerous interesting recollections and early associations, had greatly strengthened and confirmed their attachment to that body of Christians. On a pleasant Sabbath in 1830, this family was seen in the Episcopal congregation, as silent spectators, looking for some interest in the preaching, as is too frequently the case, without any wish or desire to join in the worship. They supposed, as thousands do, that the mode of worship was all a dead form, containing little or no food for the soul. A member of the family, an interesting, lovely boy of bright promise, the hope and joy of his fond father and mother, some seven or eight years old, was much impressed with the solemnity and beauty of the service. After reaching home, the family circle being assembled, with great apparent anxiety and interest, said he to his parents, "Pa, why don't you and ma have books and read at Church? Are you never going to become Christians?" His mother replied "Would you read if you had a book?" "That I would," said he with a most earnest and imploring look. A sum of money sufficient to purchase one was put into his hands and he was shortly after at the house of the clergyman, presenting his money with a most cheerful, smiling countenance, and asking for a prayer book, which was immediately handed to him, accompanied with some warm expressions of approbation for the uncommon and unexpected interest shewn for the book. The writer well recollects with what a full heart and lively, glowing countenance beaming with joy, the much desired treasure was received by the little lad. He very soon learned to find the different parts of the service and became as regular in the responses as any member of the Church. The effect upon the parents was most happy. On witnessing the growing delight in the service manifested by an artless youth of such tender years, whom they almost idolized, in connection with the deep impression made upon their minds by the very touching inquiry, "are you never going to become Christians?" the prejudices of their birth and education at once began to give way. The character and claims of the Church were investigated, and both parents are now not only communicants, but warm admirers of that mode of worship which so much attracted the attention and secured the warm attachment of their little son. No greater distinction do those parents now desire for their son, than that he may become an exemplary and useful minister in the Church, they now so highly esteem and love.

A COUNTRY PASTOR.

Died, in Charleston (S. C.) on the morning of Thursday, the 24th of November the Rev. FREDERICK DALCHO, M. D. for many years Assistant Minister of St. Michael's Church, in the 67th year of his age, and the twenty second of his ministry. He was ordained Deacon by Bishop Delon on the 15th February, 1814, and Priest by Bishop White on the 12th June, 1818.

Missionary and Education Committee.

The Quarterly meeting of the Education and Missionary Committee of the Protestant Episcopal Church, in the Diocese of Ohio, will be held at Gambier on Monday the 9th of January 1837. Applications for aid from Beneficiaries must be made in writing to the Secretary previous to that day.

JOSEPH MUENSCHER.

Gambier, Dec 21st. 1836. Secretary of the Board.

RELIGIOUS INTELLIGENCE.

EPISCOPAL ORDAINATIONS.—By the Rt. Rev. Dr. Bowen, Bishop of the Diocese of South-Carolina.—On the 15th October, 1836, at Tolness, the Rev. Richard Johnson, minister of St. Matthew's parish was admitted to the order of the priesthood. On the 31st October, at Christ Church in the village of Greenville, the Rev. C. C. Pinkney, minister of that Church, was admitted to the order of Priests. On Tuesday the 22d November, in St. Peter's Church, Charleston, Mr. Thomas C. Dupont, an alumnus of the General Theological Seminary, was admitted to the holy order of Deacons. And on Friday, the 25th of the same month, the Rev. John James Hunt, of the Diocese of Georgia, was admitted to the holy order of Priests, in St. Stephen's Church.

CONFIRMATION.—The annual administration of this sacred rite in Charleston (S. C.) was held at St. Peter's Church, on the 22d November. The whole number confirmed was 63 persons, of St. Michael's, St. Philip's, St. Paul's, St. Stephens, and St. Peter's Churches, Charleston.—Charleston Gospel Messenger.

APPLICATION FOR A PRESS FOR THE NESTORIANS.

Rev. Mr. Perkins and Dr. Grant, under date of December 29, 1836, write from Oormiah, among the Nestorians in Persia, where many Mohammedans have earnestly applied to them for instruction, as follows:

"Another subject to which we request your attention, is the establishment of a Syriac press at our mission. Mr. Perkins has already informed you of the great probability that a press would be entirely safe at Oormiah. The Persians have one in active operation at Tcheran, the same which was formerly at Tabreez, printing the Koran. They have also a lithographic press at Tabreez, conducted by a

Meerza, who speaks our language. When we left that city he was publishing a Persian translation of an approved French Geography.

"We have nothing to fear, therefore, from the prejudice of the Persians against our establishing a press here—at least a Syriac press. And the Nestorians, so far from apprehending any thing unfavourable from the measure, are constantly importuning us to procure for them a printing press.

"As property, inasmuch as we have regular English protection, we can possess a press in this country as securely as English merchants can their vast quantities of merchandise.

"That a Press is indispensable to the successful prosecution of our labors among the Nestorians, you need not be informed. Where would Greece have been, had she remained until now without any part of the Scriptures, or a syllable of literature in her modern language? Just where the Nestorians must remain, save the influence of a few schoolards we may be able to prepare by the slow motion of the pen, until we have a press in operation. They have vigorous, active minds, but no books—not one in their spoken language, and the few books they possess in their ancient language—the Scriptures even—are understood by but very few, and by those few very imperfectly.

"Mr. Perkins will, by the blessing of God on his studies, be ready to superintend a Syriac press as soon as one can reach us. We sincerely hope this subject will receive the early attention of the Committee, and that a printer and press will be sent to us with the least practicable delay."—American Tract Mag.

ECCLESIASTICAL HISTORY.—We notice with much pleasure a new and valuable work on the important subject of Ecclesiastical History, from the press of Carey and Lea of this city, got up in the handsome style which generally characterises their publications. It is a *Text Book of Ecclesiastical History* by J. C. Gieseler, Doctor of Philosophy and Theology and Professor of Theology in Gottingen. Translated from the third German edition by Francis Cunningham. In three volumes 8vo.

Dr. Gieseler's history is very highly recommended, by gentlemen whose testimony to its value will have great weight, viz; Professors Stuart and Emerson of Andover, Hodge of Princeton, Sears of Newton, and Ware of Cambridge.

While however we join in the opinion of the value of this work, we do not wish to represent the author as uninfluenced by private opinion in his statements and selections of authority. On the question of Episcopacy in the primitive Church, for instance, his remarks and quotations are very far from presenting the whole truth as it would appear to a candid mind. Every ecclesiastical historian is however to be considered as a witness, who will sometimes be under the bias of prejudice, and allowance is to be made accordingly. By a comparison of opposing testimony we may come at the truth.—Epis. Rec.

A free Missionary Chapel recently erected in the city of Charleston, (S. C.) was consecrated on the 24th November, to the service of Almighty God, by the Rt. Rev. Bishop of South-Carolina. The Rev. Paul Trappier has been appointed minister of the Chapel.

SUMMARY.

DISASTROUS CONFLAGRATION!!

The General Post Office and Patent-office, in ashes.—It is with no ordinary regret that we perform the duty of announcing the destruction by Fire, of the building in the central part of this city which has for many years been occupied by the General Post Office, the Patent Office, and the City Post Office, with an important part of the contents of those buildings, including the entire contents of the two latter.

The first alarm of fire was given by Mr. Crown, a Messenger, who usually sleeps in the room connected with the City Post Office, (the Postmaster's own room.) The Clerks had been at work, sorting the mails, until half past 2 o'clock, when one of the persons belonging to the Office (Mr. Lansdale), passed out of the East door, and along the whole front of the building, without discovering any thing to give rise to a suspicion of danger. Not long after three o'clock, Mr. Crown was roused from a slight slumber by the smell of smoke. Opening the door of the City Post Office, he perceived a dense smoke, without any visible appearance of fire. He gave the alarm instantly, first rousing Mr. Cox, one of the Clerks, who slept in a back room adjoining the Post Office, and who, coming out of the door of his room, passed along the whole of the long room with difficulty, through the smoke, hearing the fire crackling, but being unable to see any thing. The watchmen in the body of the building, some distance from the City Post Office, had perceived nothing of the smoke, until they also, were alarmed by Mr. Crown.

The hour of the night, when all this took place being one when the whole world is buried in the deepest sleep, it was found almost impossible to spread the alarm of fire. One of the Clerks began to ring, but the ringing, not seeing any flame, ceased ringing almost as soon as he began, and it was not till half hour before the alarm bells were rung, and more than that time before an engine or a bucket of water could be commanded. As it was, the fire had its own way, and was at last seen in the vault or cellar immediately under the delivery window of the City Post Office, followed shortly afterwards by flames from the windows of the latter, and, within five minutes afterwards by flames from the roof, the fire having crept up along the staircases or partitions to the top of the building before it broke out below.

From the moment of the flames bursting out from the lower buildings, it was obvious that all hope of saving the building was vain. In little more than an hour the whole interior of the building and its contents were destroyed.

The books of the General Post Office were all, or nearly all, saved, exertions having been made for their safety from nearly the first moment of the alarm: but a mass of papers, &c. belonging to the office were destroyed. Not any thing was saved from the Patent-Office or the City Post-Office, the volume of the smoke prevented any body from penetrating the latter, so as to save any thing. All the Mails of the night and morning (including letters received by other Mails for distribution by those Mails) except the Warren (Va.) and Port Tobacco, (Md.) Mails had been sent off before the fire occurred. All the Mails received the preceding evening and in the night before for delivery at this place were destroyed, including of course, all the letters for Members of Congress, different Offices of the Government (and Editors.)

Of all the amount of loss of papers and property sustained by this disaster, that which is most to be regretted (because irreparable) is that of the whole of the great repository of models of machines in the Patent-Office. The moulding ashes now only remain of that collected evidence of the penetration, ingenuity, and enterprise which peculiarly distinguish the descendants of Europe in the Western World.—National Intelligencer of Dec. 16 & 17.

Waterville College, at Waterville (Maine), contains at the present time, according to the Catalogue, just published—Seniors, 13; Juniors, 19; Sophomores, 27; Freshmen 28; in a partial course 4; Total 91. Nearly half of these are from without the State.

ANOTHER WARNING TO SABBATH BREAKERS.—On Sunday the 4th December, as a young man living in the neighborhood of Worthington was preparing his gun to go out a hunting it accidentally discharged, and its contents were lodged in the body of his mother, which caused her death in a few hours.

SUBSCRIPTIONS RECEIVED.

Gambier.—John Whitmore, \$2 00.
Maunee.—Frederick E. Kirtland, \$2 80.
Zanesville.—Dr. Dudley W. Rhodes, \$2 00.
The subscriptions acknowledged from week to week in this manner are for volume 7th. For monies which may be received for previous volumes receipts will be sent to individual subscribers.

Edmund Gordon and Thomas H. Gsborne—Jamaica: Valentine Ward, Charles Wilcox, W. Wood, James Corbett, John Walters, and Daniel Barr.

To this List must be added the names of two other beloved and justly-respected Missionaries, who have died in this country, to which they had returned on account of ill health, viz. the Rev. John Briddon, late Missionary in the West Indies; and the Rev. Alfred Bourne, late Missionary in Continental India.

State of the Funds.

Receipts of the year £ 62,039, 16s. 2d. Payments of the year, £ 64,567, 5s. 2d.

Grateful Acknowledgment of the Prosperity of the Year.

The Committee feel it their duty to acknowledge the goodness which Almighty God has made to pass before them during the last year; both in the enlarged amount of contributions with which they have been favoured, and in the advancement of the Cause to which those contributions were devoted. In both these respects, it has been a year to be remembered with especial gratitude to the Author of all good—as having furnished evidence of His approval and blessing, beyond the experience of any former year; and as constituting an era, from which the Committee are encouraged to believe, there may be dated a revival of the great principles on which the Society was first established together with a correspondent increase of the means by which its objects are promoted. Like former years indeed, it has been marked, in the lamented removal by death of many valuable and honoured missionaries, and in some other instances, by circumstances of trial, which have served to shew that these who will be companions in the kingdom of Jesus Christ must also be companions in His patience; but so manifest and so important has been the general progress of the Cause both at home and abroad that, in the recollection of the last year's history, it would be unjust and criminal to suffer any other sentiments to prevail than those of gratitude and praise.

Urgent Call for Praise, Prayer, and Enlarged Exertions and Liberality.

On reviewing the actual progress and brightening prospects of the Society's Missions the Committee to whose management they are entrusted, familiar as many of them previously were with all, and more than all that this Report contains, have felt their own gratitude and wonder not merely renewed, but greatly augmented; and by their own experience, they are induced earnestly to invite all by whom these Missions are supported, again and again to recollect and dwell upon the scenes of holy triumph and themes of praise, which are so graciously furnished to this and to kindred Institutions. At the same time, remembering that it is God alone who has done these wonders, and sheweth His strength among the people, let all unite to offer the sacrifice of thanksgiving, and to declare His works with rejoicing.

The Committee respectfully remind their friends, that with the incense of Praise to God for past success, there should ascend the incense of much Prayer for grace to be found faithful in the work which yet remains to be accomplished; and that the practical issue of all such acknowledgments of Him who worketh all in all, should be such a renewal of zeal and strength as may prepare for still more vigorous and expansive labours.

That the Great Head of the Church is now requiring from every section of that Church, and from all classes of His people a large increase of holy effort, and a yet more abounding liberality in support of His Great Cause, is a fact which must compel their notice; and ought to excite to the most serious and deliberate consideration of their duty, those who discern the signs of the times.

In this work, Christians are now favoured in some respects, with a kind and measure of direction and encouragement, such as were not in all cases, granted even to the first devoted and illustrious Heralds of the Gospel. In their case, it is said, that God gave testimony to the word of His grace, confirming the word with signs following: but on behalf of Modern Missionaries in many instances God vouchsafes the evidences of His call and the pledge of His approval, by signs preceding—by circumstances, which, although they do not rise to the miraculous character of those signs which followed the Ministry of the Apostles, are yet so eminently marked as intimations of a Divine Vocation that to deny their existence, or practically to neglect them, must be highly criminal. The numerous cases, in which those who hitherto have sought to satisfy themselves with feeding on the empty and polluting husks of heathenism are now inquiring for that house of their Father in which there is bread enough and to spare—the heart-piercing and oft-reiterating cry, which from large tracts of various continents, and from islands afar off upon the sea, conveys to us the petition of those who "neither food nor feed-er have," with the implied complaint that "no man cares their soul to save"—the wondrous opportunities of doing good, which are presented to us by the extension and improved regulation of our Indian Empire, by the recent establishment of religious liberty and the rights of conscience in the West Indies, and by various local peculiarities in other places—the astonishing fact, that numerous tribes of men among whom Christ has not been named, are now, from the midst of the thick darkness by which they feel themselves to be surrounded, stretching out their hands unto God, and feeling after Him if haply they may find Him—and the cloud of the Divine Glory already, in the preparatory workings of His providence, resting by anticipation on nations not heretofore subdued to the obedience of faith—all these things speak to the hosts engaged in this great warfare of Truth and Mercy against Error and Destruction, that the time in which they were in any sense permitted to stand still, and see the salvation of God, has passed away; and that they are now to go forward in their march, not doubting but that they are well able, in the name and strength, of the Great Captain of the World's Salvation, to go up and take possession of the land of promise.

INFANT SCHOOLS.—The number of Infant Schools now established in Paris amounts to twenty, containing thirty thousand seven hundred children. Four more schools are in an advanced state of preparation.—Presbyterian.

POETRY.

For the Gambier Observer.

The following lines were written by an invalid, who had for a long time been deprived of sanctuary privileges; on being told that his minister had that day preached from the text of which the last line of his verse is composed.

If morning sun and azure sky,
Decoy thy fragile bark abroad;
Should billows rise, e'en mountains high;
Be still, and know that I am God.

I laid the deep,—I form'd the hill,
Tempestuous winds obey my nod;
If I but whisper,—peace,—be still,
They're still,—they know that I am God.

If hollow hearted friends betray,
If foes oppress with iron rod:
Vengeance is mine,—I will repay;
Be still, and know that I am God.

Though poverty and want assail,
Though pain and grief thy peace corrode,
Let not thy faith or patience fail;
Be still, and know that I am God.

Though pestilence her fury vent,
And lay thy friends beneath the sod;
Dost thou not know they were but lent?
Be still, and know that I am God.

Would'st thou fain dwell with saints above?
Then follow in the steps they trod:
If dark the way,—thy faith to prove;
Be still, and know that I am God.

Would'st thou the prize—then run the race,
Nor faint, but strive,—resist to blood:
The Lord doth scourge, and then embrace;
Be still, and know that I am God.

Gird on thine armour then in faith,—
In Jesus' name,—He'll bear thy load;
My grace sufficeth, lo! he saith;
Be still, and know that I am God.

you must learn to resist it. I do not wish you to go on the other side of the road to school.—I wish you to be able to see red plums without feeling any inclination to taste them.—
—Right and Wrong.

SUNDAY SCHOOLS.

For the Gambier Observer.

It is a matter of great congratulation to the advocates of Sunday Schools that the prejudices which once existed against them have almost entirely disappeared, and that the few which still linger behind are only to be met with where the light of intelligence is not permitted to enter. The enlightened statesman and moralist, as well as Christian Philanthropist have all most cordially united around the Sunday School banner, and it is now supported by the piety and intelligence of the age.

It is unnecessary therefore to dwell much at length, upon the merits of the Sunday School institution. I cannot, however, help remarking that the very excellent provision which it affords for the religious education of the children of irreligious parents strongly recommends it to the support and prayers of Christians, and the patronage of all who desire that a sound morality should pervade the community, and that peace and happiness might be enjoyed by every class. There is no object that excites a keener sympathy in the hearts of those who measure the magnitude of the evil to which it is exposed, than the child of irreligious parents.

Much has been done since the introduction of Sunday Schools by the immortalized Robert Raikes to rescue such children from the temporal and eternal calamity which seems to await them: still it is a just matter of surprise and wonder that a great deal more has not been done. One might well expect from the nature of the deeply important object which is intended to be effected by the Sunday School, that at least all who name the name of Christ would be most actively engaged in extending and promoting its usefulness. Yet how is it? In every christian congregation with very, very few exceptions, the number engaged in supporting and conducting the Sunday School scarcely ever exceeds the Minister and his family and some half-dozen others; the remainder of the congregation are idle lookers on, or if they do any thing it is confined to a donation of twenty five or fifty cents to the Sunday School library, and an occasional inquiry of the Minister how the school is succeeding.

This lamentable state of things, I am satisfied, exists from an absence of all serious reflection as to how the prosperity and usefulness of the school may be dependent upon them.—They have never thought, perhaps, that by putting themselves to a little trouble they could prevail on parents to send children to Sunday School that are now drooping in the shade of infidelity, or growing up in ignorance of all moral and religious obligation, or under the influence of some one of the heresies, that are now springing up in the community in the abundance and with the luxuriance of henbane.—Nor can they have reflected that the usefulness and success of the Superintendents and teachers are mainly dependent on their prayers. It is the declaration of an apostle, "neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" and a declaration in our truly scriptural liturgy—"without him nothing is strong, nothing is holy." It matters not how self-denying, and faithful soever the labours of the Sunday School teachers may be, to be made effectual to conversion, in any single instance, they must be attended with the influence of the spirit, and I need not say that that influence is given in answer to prayer. Why is it that the instances in which Sunday School Scholars remember their Creator, and give him their hearts are so few and far between?—and why is it that a Sunday School is ever known to languish? plainly because the church with which it is connected neglects to remember it at a throne of grace—can any neglect of Christians to discharge their duty be more painful than this! To the minister it is a burthen that all but sinks him into the earth. It is a sin of the Church which God will not forgive. He has a controversy with them and while the cause of the controversy exists, can they expect that he will bless in any extensive degree the labours of their minister or their own influence? No! The sin must be repented of, the lambs of the flock must be fed—the Sunday School must be remembered with feeling and interest in our closets; before the great shepherd will view us with approbation and pour down his spirit upon us. If the churches were fully alive to their duty in this respect, not only would Sunday Scholars be converted and ultimately sanctified and saved, but the conversion of the scholar would in many instances lead to the conversion of the parents or guardians.

When on my way to this state, some seven years ago, I witnessed, in the city of —, New York, the baptism of two elderly persons a gentleman and his lady, who had grown grey in infidelity, and who ascribed their conversion to the following interesting circumstance.

It ought, perhaps, to be remarked, that the gentleman had been among the most respectable lawyers in that part of the State, and had retired from the profession on a very independent property. He had all his life been a sceptic and had to some extent persecuted the Church.

As he was sitting in his parlor one day, perusing a newspaper, he observed his grand or adopted child, a Sunday School Scholar, and only seven years of age, clasp her hands as she walked across the room and pray with great earnestness; "God be merciful to me a sinner—create in me a clean heart and renew a right spirit within me." Can the child be conscious of sin; said he to himself, and he called her and enquired of her why she prayed so. Because Pa, my heart tells me that I am a sinner. The interesting incident induced a new train of thought. He was led to view man as a sinner, and to see that with whatever justice innocence might look for a reward of virtue at the hands of God, guilt could not, and that, therefore, if man is not saved by a Saviour he must inevitably be lost. The delightful consequence was, that he was ultimately converted and made the happy instrument of the conversion of his lady, of whom he had in the days of his scepticism

trade an infidel. The child belonged to a Sunday School that was favoured with the constant prayers of the church with which it was connected, and shall we not pray for our Sunday Schools?

Next to the office of the Christian minister there seems to be no office, in the church, more vitally important, than the office of the Sunday School Superintendent and Teacher. It could not be dispensed with without great and manifest injury to the world. To destroy it would be to cut the arteries that lead from the heart of the church to our youth and to parents and guardians over whom the Christian ministry and Christians can have but little influence. Sunday School teachers, your agency is most momentous—its effects are not confined to this short period of your pupils' existence, it will tell upon their character and condition during the eternal ages of a future state. You may well exclaim with the apostle who is sufficient for these things! O how important that your duties should be faithfully and effectually discharged. They are the saviour of life unto life or death unto death to your pupils. In this view how criminal the teacher who neglects to prepare himself for the duties before him, or who discharges them in a careless and lifeless manner! or who sets a bad example before his pupils in light and trifling decorum during the devotional exercises of the School! You are not, perhaps, a professor of Religion, still you may, in a very important sense, be useful in the Sunday School, and your Minister or Superintendent would not perhaps, part with you on any consideration.

Only be industrious and dignified in the instruction of your class and set before them an example of seriousness and attentiveness during the devotions of the school, and you will be the happy instrument of doing much to promote both their temporal and eternal well being. But be inattentive and trifling while the school is engaged in the worship of Almighty God, and it matters not that you discharge your duties as an instructor with great competency and zeal; you will inflict upon your class an incalculable amount of injury—and may be the unhappy agent of most seriously affecting their interests in time, and ruining them in eternity. It well behoves the Sunday School teacher, whatever may be his character in a religious point of view, to be strictly moral, and to consider that his example is just as important to his pupils and even more so than his instructions. To the pious teacher we look for much more than what I have just mentioned as incumbent on the teacher in general. It is expected that the pious teacher will be just as faithful to his class as the Minister to his parish—that he will not only faithfully teach them the principles of the gospel in a general way, but that he will, also unremittently, Sunday after Sunday apply them practically to the hearts and consciences of his pupils—that he will set apart a time to pray for them, every day, and that he will labor just as unceasingly and faithfully for their conversion to God as it is expected the Minister of a parish will labour for the conversion of his people. The duties of his office like those of the Minister, but upon a much smaller scale, are attended with anxieties, perplexities and disappointments, and unless he cultivates a close communion with God he will find them irksome and burdensome. But only let him be imbued with the Spirit of our divine Master, only let his heart be filled with love for God and for souls and his anxieties, perplexities and disappointments will be greatly diminished, his duties will be easy, pleasant and delightful, and he will, sooner or later, reap a rich reward if he faint not.

TEMPERANCE.

From the Landmark.

"WELL ENOUGH FOR THE VULGAR."

This is the significant title of a new Temperance Tale, by Mr. Sargent, being No. 12 of the series. As the title indicates, it is aimed at the higher walks of life, and is designed to show that the temperance reform is not only well enough for the vulgar, but has something to do with the affluent and the refined—with those who affect to be the friends of temperance, and to despise the vulgar rum, while they indulge and revel in the more refined, because more costly, wine.

The tale opens with introducing to the reader Master Frederic Broughton, a lad of ten years, quaffing his "healtap of Madeira," under the particular direction and instruction of his mother, who was one of those excellent and very refined persons that think the temperance society well enough for the vulgar; but that it is really ridiculous for genteel people, who drink little else than very good wine or porter, that never hurt any body, to put their names to a paper which contains the names of so many that nobody knows any thing about. Leaving Master F. at home one evening, to drink himself sick at the wine cellar, Mr. and Mrs. Broughton went to a fashionable party, or rout, (or levee, in more modern and elegant phrase) at Mr. Noodle's, the distiller's lady. Here they arrived, by accident, very early in the evening, it being not more than half-past nine, an hour which the etiquette of these days of refinement will hardly tolerate. The author of the tale has a very good passing hit at these levees:—

"It must have been remarked by every careful observer, who, at any period of his life, has wasted his fleeting hours in the midst of such costly tooleries, as were exhibiting in the mansion of the distiller's lady, that no individual present is particularly desirous of understanding any thing which is uttered by another; but is vehemently bent upon being understood himself. The speakers are eager and animated, and raise their voices to the highest pitch, while the listeners, if such they may be called, stand with vacant faces, twirling their thumbs, or playing with their watch trinkets, or fans, and turning their eyes and their thoughts in every direction but that of the speaker."

Even Mr. Broughton's temperance principles were shocked at this party by the introduction of whiskey punch. He could see no harm in pure old wine, and thought the friends of temperance were going too far, and ruining the cause, by excluding wine; but whiskey punch did appear to him to be in bad taste at a fashionable party. After midnight and after the Hon. Mr. Gross had given as a sentiment, "total abstinence," the festival was over. And here

let us inquire: with the author of our tale, what is the real practical advantage of such gatherings as these? In reference to the party of the distiller's lady, it is asked, and the question will apply to all similar occasions, "Had the least imaginable benefit occurred to any individual! Was the sum of total amiability increased in a single bosom! In all this was there the slightest symptom of religious, moral or intellectual improvement!" Common sense and many a conscience will answer, No.

Our hero, Frederic, grew up in the practice of his fond and genteel mother's precepts, and by the time he left college no one took his glass of wine in better style than he. He studied law and opened an office, but, as may be imagined he had no habit of labour, and was destined to shine in some situation of less drudgery. He was elected captain of a company, and being lavish in his entertainments, was promoted, as a matter of course, to be colonel of the regiment, on which occasion he got helplessly drunk; but his fond parents were consoled by the assurance that he had only taken too much wine. In due time he became a general, and more versed in the art of giving and enjoying military suppers and levees.

"It soon became a common custom with this unhappy young gentleman upon all such convivial occasions, which were neither, few nor far between," to talk on, and drink on, long after the wine-drinker's best became stale and unmeaning, to the water-drinker's ear. Upon such occasions, he was escorted home, by one or more trusty companions of the bottle, and the midnight revel frequently terminated in some flagrant violation of those laws of nature, which have provided the shades of night for the repose of man. Upon the following day, some kind pacificator satisfied the watchman for a broken head with a liberal *douceur*, and the city lamps were speedily repaired at private charge.—Broughton was a very *gentlemanly fellow*; a high blade, to be sure; but all these excesses were committed under the stimulus of a gentlemanly beverage!

Mr. Broughton was compelled to discharge his old coachman, for being a confirmed drunkard. He advised him to join a temperance society and become a sober man. The coachman was afraid he himself was too far gone, but he wished young general Frederic could be prevailed on to do so—at which insolence Mrs. Broughton was very much disgusted. "Only think of it," said she to her husband afterwards, "how entirely all the boundaries would be taken away between the common people and ourselves if we should become members of the temperance society which is designed expressly for the vulgar. Mr. B. however began to think seriously of his coachman's advice in reference to his son, and to believe that his good minister had often told him, that there was 'an alphabet in intemperance, and that he who learns the first letter, will be very apt to learn enough of those that follow to spell out destruction before he dies.'"

General Frederic Broughton went on from bad to worse and from one excess to another, till he came near taking the life of a friend in a drunken brawl. At last his father came to a resolution respecting him. Mrs. B. remarked one day upon her husband's peculiar composure, while they were conversing about their ruined son.

"I have long," said he, in reply, "been doubtful, in regard to the course which it is my duty to pursue, in relation to our unhappy child.—I have given this painful subject my serious consideration, for the last two hours, and my resolutions are fixed. Distressing as the alternative may prove, Frederic shall either go to the house of correction, or sign ——" "Lord have mercy upon us, Mr. Broughton," cried his partner, dropping the tea pot from her hand, "what do you mean? sign the pledge of the temperance society! dear me; that ever a Broughton should do that?"—"I mean nothing of the sort," said Mr. Broughton, "and if you will listen, I will proceed. He shall sign the shipping-paper of a whaling vessel, that is just ready for sea."—"Dear me," cried Mrs. Broughton, "how you frightened me. I was in the twitters, for a moment, for fear you meant he should join that vulgar society."

Arrangements were speedily made for Frederic's departure upon a whaling voyage. The narrative leaves him on board the ship, where while getting under way, he discovered that one of his fore-castle companions for a three year's voyage, was his father's cast-off coachman!

We need not say that this tale is well written. In some respects it is the best of the series. It touches a class of society who need its admonitions. Every one who will read and reflect upon it will be satisfied that if temperance is well enough for the vulgar, it is by no means a thing which the refined wine-bibber can discard with impunity.

MISCELLANY.

YANKEE INGENUITY.—The whole world must long acknowledge the superiority of Yankee ingenuity, and already many portions of it have tacitly made the admission, by the employment of American mechanics in the superintendence of various kinds of mechanical business. Gen. Tallmadge in a letter from St. Petersburg, remarks that the foreman of the principal machine factory at Manchester, (Eng.) is an American from Providence; and that the principal manufacturer employed by the King of Prussia, is a native of Baltimore. Henry Eckford was for a long time the master-ship builder for the Sultan of Turkey, and we saw stated a few days since that several elegant buggies have been exported per order to England from Newark, N. J. Two inventions which are considered by the English as the greatest improvements of the age, are the fruits of Yankee ingenuity—the machine for making the weaver's reed, invented by J. A. Wilkinson, of R. I., and the "self-regulator" to the power loom, invented by A. Stone, of the same state. But in point of ingenuity, we believe nothing can exceed the stock machine, invented by Gen. Harvey, of this village, and now in successful operation in the manufacture of stock frames. Added to this, his machine for manufacturing screws, his brick machine, his coining apparatus, and various others of minor importance, exhibit mechanical skill of the highest order. Wherever our ingenuity and enterprise extend into foreign countries, an evidence and conviction of greatness goes with them; and the non-recoiling rifle of young Cochran, made Mahomed of Turkey exclaim, "If American boys can do this, what cannot their men do?"—*Po keepers paper.*

CAVERN IN THE HIMALAH MOUNTAINS.—During the last season, as we are informed by a Brahmin, some Hindoo travellers having ascended the principal Himalah mountain, which is five miles high, about a quarter of that distance, stopped to rest, on the spot which juts out towards the west. There, while walking about, our informant states that he discovered a subterranean aperture, which proved on inspection, to be twenty feet high and sixteen wide, all of the finest marble, and within was a capacious and perfectly hemispherical apartment, about 300 feet high. He now returned to his companions, who all agreed

to explore the subterranean vault after procuring suitable articles from a village eight miles distant.

Next day they entered the cavern, and proceeding east 200 yards, entered another by an aperture as large as the first. They travelled near three miles across this, with a gentle ascent, and entered another, in which, after five miles travel, they discovered a gentle current of water nearly 20 feet wide and 2 deep, running over solid rock. After following the stream for a mile, they came to entire skeletons of man and animals, and after examining them, they judged it better to return to the mouth of the cavern and procure horses.

Two days afterwards they set out again. The noise of the horses hoofs was re-echoed like thunder in the first cavern: in the second it was much louder, and in the third it was so deafening that they durst continue only at a very slow pace; after crossing the brook about thirteen miles from the entrance they came to a fourth cavern, where they left their horses and proceeded barefoot on account of the echo. They had probably reached some focal point, when their whisper to each other had a loud, strange and terrific sound, and a little after the sneezing of one of the horses sounded, through the immense vault, and made the party by its effects aware of proceeding further. They returned again to the external world; but they have made some wonderful discoveries which they will publish.—*Calcutta Gazette.*

METHOD OF TAINING THE WILD ELEPHANT.

(Extract from the Journal of Rev. Mr. Simons, Baptist Missionary to Burmah.)

A wild elephant was brought in to-day from the wilderness by a drove of tame females. The Burmans assembled from all parts of the city to see him enter the trap. We arrived too late to see him enter, but were informed that he walked in very quietly with the drove. These were soon let out, and the wild elephant, finding himself alone, surrounded by strong posts and a high wall, and disappointed in his mighty efforts to escape, gave us a fine opportunity to see the exertions of the wonderful animal in his wild state, and to admire the wisdom and power of God in his formation. After he had been teased by some daring fellows running to him with a spear, and then scampering away, as for their life, the entrance to the small trap was opened, and he furiously pursued a man into it, and instantly found his liberty curtailed. This place was just large enough for him to stand in, and whilst the men were fastening his hind legs with strong ropes made of buffalo hides, and fixing a rope round his neck, he raged terribly. From the trap, well fettered he was pulled out, and after throwing himself with fury on the ground, thrusting his tusks into the earth and roaring tremendously, and trying to break his fetters, he was finally drawn up to a strong post, to which he was fastened by the neck. He will be kept here until he is tame enough to receive the next course of discipline.—*Baptist Miss. Mag.*

NEW PROCESS IN SMELTING IRON.—At a late meeting of the British Association in Bristol, Mr. Mushat exhibited some specimens of malleable iron, which he prepared by a peculiar process, and gave an exposition of his views in relation to the theory of smelting, as usually conducted. The iron, when first reduced in the upper part of the furnace, is in the malleable state, but in its progress downwards, in virtue of exposure to a higher temperature, and the redundancy of charcoal it encounters, converted first into steel, and finally into pig iron. This new process in submitting the ore to the action alone which it experiences in the upper part of the furnace—that is, in restraining the heat and furnishing but a limited supply of the carbon; and operating by such a method, and without the use of lime, he stated that he was able to obtain at once, and by a single process, iron soft enough to be forged into nails.—*Conference Journal.*

CHAPPED HANDS.—There is not a more common or a more troublesome complaint in the winter season, especially with females, than chapped hands. It is rather remarkable that few individuals seem to know the true cause of this affliction. Most people attribute it to the use of hard water, and insist upon washing on all occasions with rain or brook water. Now, the truth is, that chapped hands are invariably occasioned by the injudicious use of soap and the soap affects them more in the winter than in the summer, because in the former season the hands are not moistened with perspiration, which counteracts the alkaline effects of the soap. The constant use of soap in washing, even though the softest water be used, will cause tender hands to be chapped, unless some material be afterwards used to neutralize its alkaline properties. In summer, the oily property of the perspirable moisture answers this purpose; but in the winter, a very little vinegar or cream will by being rubbed on the dried hands, after the use of soap, completely neutralize its alkaline properties, and thereby effectually prevent the chapping of the hands. Any other acid or oily substance will answer the same purpose. There are some very delicate hands which are never chapped.—This exemption from the complaint arises from the greater abundance of perspirable matter which anoints and softens the skin. Dry and cold hands are most afflicted with this complaint.

BUCKWHEAT STRAW.—A correspondent who signs himself "A Young Farmer," asks us whether any use can be made of his buckwheat straw? Our reply is, that it is better for milch cows than the best timothy hay—that his cows will eat it with equal avidity—that if it has not been exposed too long to the vicissitudes of the weather it will prove equally nutritious to them—thats far as the secretion of milk is concerned it is infinitely preferable to any hay or fodder within our knowledge, and that when cut and boiled, or steamed, it makes a most acceptable sloop for the cows. We will say further that the "old plan" of throwing this wholesome and nutritious provender upon the dunghill, or in the barn yard, to be trampled underfoot, should be abandoned, and that henceforth it should be permitted to assume its proper rank among the choicest hay for neat cattle.—*Farmer and Gardener.*

SACRIFICE.—The Achantes on some occasions sacrifice a sheep and a goat, and the blood is poured over the door posts. It is scarcely possible but that this rite must be connected with some obscure tradition of the Jewish Passover.—*Presbyterian.*

THE OBSERVER.

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* * All communications relative to this paper, must be directed to the Rev. M. T. C. WING, Gambier, Knox Co. Oh.

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